

# The Republican.

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No. 10, Vol. 12.] LONDON, Friday, Sept. 9, 1825. [PRICE 6d.

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TO WILLIAM WILLIAMS, ESQ., M. P. PROVINCIAL  
GRAND MASTER OF THE ASSOCIATION OF FREE  
MASONS FOR THE COUNTY OF DORSET.

LETTER VI.

*Concluded from page 283.*

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## BRIEF DESCRIPTION OF THE ELECT OF NINE.

THIS lodge represents the cabinet of Solomon. It is lighted with nine lights. Two armed chairs are placed in the east. As the lodge is called the council of nine, it cannot be held unless that number of brethren be present. Two kings are supposed to be included and are seated in the chairs. A child of three or four years old is placed in the centre, and the other members of the lodge surround the infant. One of the Kings has a dagger in his hand; the other a sceptre. Emblems of morality are displayed on the clothing, and the words *conquer or die*, are conspicuous round the room. The names by which the kings are distinguished, is, Solomon, the *most wise*, and Hiram, the *most powerful*.

### *Form of opening.*

M. W. Most powerful king, what is your motive in assisting at our present council.

M. P. Most wise king, I attend your deliberations to demand justice. A murder has been committed and the injury has been unredressed. Punishment must follow, and vengeance will be satisfied.

M. W. Most powerful king, you shall be witness to the enquiry which shall be instituted in order to detect the assassin, and it will remain for you, if we are successful, to determine the punishment.—Placing the sceptre on the head of a brother, he says, I appoint you, most respectable brother, Intimate Secretary. You are to watch for the safety of the council; assure yourself of the qualifications of the members present.

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Printed and Published by R. Carlile, 135, Fleet Street.

The Intimate Secretary salutes the kings, and having taken the sign, token and word from the others, reports that all present are faithful subjects.

M. W. My brethren, whom the creator as enlightened, whom equity directs and truth guides, I pronounce that the council is resumed. Intimate Secretary, the profane are excluded, and, under this name, we comprehend Masons, who are honoured with the title of Master Elect. Place a guard without the door, let the avenues be searched, and return quickly with your report.

I. S. Most wise king, all is covered. The guards environ the door of the palace, and our mysteries are secure from the penetration of the world.

The master strikes seven equal knocks and two quick, saying N—N—M, which signifies vengeance.

M. W. Brethren, you have witnessed the grief I experienced on a lamentable occasion. In vain, have I dictated steps to be taken, as a prelude to a discovery. Each of us is interested to revenge our loss. My royal brother is come hither to demand it. To him, therefore, I will refer you. He will inspire you with sentiments worthy of the cause which he undertakes, and you will now attend to his recital.—After a silence, the most powerful king draws his dagger, and, pointing it towards the infant, thus addresses the lodge.

The pledge is before us, which this great man has left. This will soften and stimulate you to virtuous deeds. If his memory be dear to you, the cries of this child, his tears and his prayers, will move your compassion. He asks vengeance for the loss of his parent, who was your companion and your friend. Unite, therefore, your efforts to discover the inhuman wretch that he may meet his reward.

The lodge exclaims M—n—m.

The master, in collecting these votes, is interrupted by a noise at the door, and says, Intimate Brother, who occasions this, and how are my orders obeyed?

The brother retires and immediately returns to report, that the council is betrayed. The lodge unanimously reports N--n--m. The master adds:—The sceptre is raised, our indignation must yield to the necessity of hearing the particulars of the report. Tell us, Intimate Secretary, who has caused this interruption, and who has had the audacity to penetrate to the august council.

I. S. I behold with surprise, that a brother has clandestinely entered the adjacent apartment, and I am apprehensive that he has heard the secrets of the council. It is with horror, I relate, that he appears to be guilty of murder. His hands and his sword are stained with blood. Every particular testifies against him, and all unite to excite my suspicion.

M. W. He shall be satisfied.

The other king deliberates and says:—My brother, attend to



your usual wisdom and be not too rash. Let the wretch be disarmed, bound and introduced, and let him reply to the interrogations that shall be put to him.

This degree appears to be but another version of that Intimate Secretary or Joabert's second slip. The sign is made by drawing two daggers with the right-hand and lifting it as if to strike in the front. The answer to it is, to shut the right hand, and the fist thus closed, is raised and turned quick. The token for him who asks is delivered, by erecting his thumb, while his right-hand is closed, and presenting it to his companion. The answer is to seize the thumb with an extended arm. The word is N--n--m.

### SECOND ELECT OF NINE OR PEREGNON.

THE decorations are the same as in the foregoing degree, and it only differs by being lighted with twenty-seven lamps, disposed in groups of nine. The lodge is opened by the master's asking, if there are any other mysteries in quality of Master Elect than those of N—n—m. He is answered, that the appendage to the letter P— is another mystery. The words of this degree are Romivel, Gravelot, Abiram. The ceremony concludes with telling the candidate, that the business of this degree is to prepare him for another, which is the

### THIRD ELECT OR ELECT OF FIFTEEN.

THIS lodge is hung with black and decorated with three skeletons. It is opened with fifteen strokes and lighted with fifteen lamps. At a reception, only fifteen brethren are permitted to be present. The sign is to shut the right-hand, with the thumb elevated, as in holding a dagger, to place it under the chin and then to drop it, as in the act of separating the body, indicative of the penalty of the obligation. It is answered by stretching out the hand, as if to cut off the neck with the thumb.—The token is to give little strokes of the fore finger upon the joint of the little finger. It is answered by taking the right-hand, with the fingers of the right-hand extended, and shaking it thrice, which signifies three times five, the number of the fifteen elect.—The word is Zeomet and the answer to it Eloham. (I have no further particulars of the last two degrees than those stated. R. C.

### A DESCRIPTION OF THE DEGREE OF THE PRIESTLY ORDER OF ISRAEL, OR PROVOST AND JUDGE.

This lodge is held in Solomon's private arch, under the sanctum sanctorum, and over the sepulchre of Hiram Abiff: in which place he was finally installed with his Jewel.

The officers are twelve; Tito Zadock, the High Priest, King Solomon, Hiram, King of Tyre, with nine grand officers. The two kings are under the High Priest. The first of the nine grand officers is called Senior Provost.

The lodge is hung with red, and illuminated with twelve great lights, in the form of a triangle.

The high priest sits under a rich blue canopy, ornamented with purple, scarlet and gold, the four famous colours that adorned the veil of King Solomon's Temple and the Tabernacle in the wilderness, under Moses the great and inspired law giver.

Tito Zadok, in addition to the office of High Priest, bears that of Prince of Jerusalem and Harodium. Solomon and Hiram are styled royal chiefs. These three officers have each a sceptre in his hands. The two kings wear crowns and the High Priest the regular habit of his office.

The candidate for this degree, having been admitted and obligated, is thus addressed by the High Priest:—

Brother Noodle, you, having taken the solemn obligation of this degree, I do, in virtue of the power to me given, constitute and appoint a Provost and Judge, with the title of High Priest of Jerusalem and Harodim and Grand Superintendant over the Architects of the Temple, in the place of your late Grand Master, Hiram Abiff. And we do here invest you with these four golden keys, suspended to this red ribbon, and with this apron, bound with the same colour, as an emblem of the ardour and zeal of Hiram Abiff. The first of these keys will open the private arch of King Solomon. The second will let you into the tomb of the immortal widow's son. The third will let you into the sanctum sanctorum or holy of holies. And the other will enable you to find the sacred treasure in the ark of the covenant.

#### *Catechism.*

Q. What is denoted by Tito Zadok.

A. Tito Zadok, the prince and high priest of Jerusalem.

Q. What means the second name.

A. It denotes the high priest to be just.

Q. What was the intention of King Solomon in forming this degree.

A. To appoint grand superintendants over the architects to carry into execution the plans of Hiram Abiff in the outer works of the Temple, and to honour the great servant of the most high lord, who was, for that purpose, created prince of Harodim and Jerusalem, set above the great and learned King of Tyre, and the most powerful king then on earth, whose wisdom far exceeded that of all men. This high priest was the first admitted by these two kings into this degree and within the holy place of the Temple.



Q. Who was the second Mason exalted to this degree?

A. Zadok, the great favourite of King Solomon, and to him was entrusted the four keys of the sacred treasures contained in the oracle, above it in the obelisk of Hiram Abiff, and below it in the sacred private arch of Solomon.

Q. In what manner did Zadok obtain admission into these sacred places,

A. Into the obelisk, he had free access without attendance. Into the sanctum sanctorum or holy of holies only with the permission and in the presence of Tito Zadok, the high Priest, who opened with his second key the door of the holy place leading to the sanctum sanctorum, and having the glorious veil of the Temple, which separated the holy place from the most holy sanctum sanctorum, thrown aside by twelve of the priesthood, representing the twelve tribes of Israel, he was permitted, during the reading of the law by the Senior Priest of the tribes of Israel, to view that glorious treasure exhibited in due form by the High Priest. Into Solomon's private Arch he entered accompanied by Solomon himself and Hiram, King of Tyre, while the nine grand officers guarded the nine arches that led from the residence of the King on Mount Sion to the arch under the holy mount Moriah. And with his fourth key, he entered the sepulchre of Hiram Abiff, under the Arch of Solomon, and, on that solemn and secret spot, he took the great obligation of this degree, in the presence of the kings of Jerusalem and Tyre.

Q. What was the result of the anticipation of Zadok the High Priest into this degree.

A. He was so struck with admiration, in beholding the furniture of this holy place, in the bowels of the earth, that he fell prostrate and pronounced J———

Q. What does that denote.

A. The glorious light of God. King Solomon perceiving him in that attitude, at the instant the words were pronounced advanced and raised him, exclaiming J——az--b.

Q. What does that denote.

A. The sight of God. Solomon delivered to him the four keys belonging to this degree, by which his knowledge was daily increased.

Q. What else was to be seen in that sacred lodge.

A. A triangle in the middle of a circle, and in the centre of it the T T two crosses, like the cross of mount Calvary.

Q. What is denoted by the two roses.

A. The white rose represents the purity and innocence of Hiram Abiff, and the red, on the circle stone his blood open for the honourable course of masonry.

*Form of closing.*

High Priest.—Companions and explorers of the bowels of the earth, be pleased to assist me in closing the lodge of Judges of the holy city of Jerusalem. Pray, Senior Companion, what is the last duty?

Senior Provist.—To seal the sepulchre of our departed grand master, lock up our secrets, and retire in peace from the mansion of the dead.

H. P. Take the emblems of your office and see that duty faithfully performed.

The Senior Companion receives from the two kings their seals: the one with the arms of Jerusalem; the other with the rod of Aaron budding; with which he closes the tomb and seals the sepulchre of Hiram Abiff.

The high Priest does the same with his seal, which represents the arms of the twelve tribes.—Each joins the proper report as pointed out, and the lodge is closed.

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## A DESCRIPTION OF THE DEGREE OF PROVOST AND JUDGE OR IRISH MASTER.

*Form of the Lodge.*

THIS lodge is hung with red and illuminated with five great lights; one of which must be in the centre and the others at the four angles. The master is placed in the east, under a blue canopy bespangled with golden stars. The master's title is that of *thrice illustrious and puissant*. He represents Tito Prince Harodim, the eldest of the Provosts and Judges, first grand warden and inspector of the three hundred architects, who draw plans for the workmen of the Temple. The second senior master acts as senior warden, and the brethren are to be placed to the right and left according to seniority. The wardens sit in the west.

*Form of opening.*

The thrice illustrious and puissant master strikes four quick and one slow, which is repeated by the warden. The master asks the following questions.

Q. Illustrious brother warden, are we tiled.

A. Thrice illustrious and puissant master, we are tiled and can begin to work.

Q. Where stands your master.

A. Every where, thrice illustrious master.

Q. Why so.

A. To supervise the conduct of the workmen, to attend to the business done by them, and to render impartial justice to each of them.



Q. What is the clock.

A. It is break of day, eight o'clock, two o'clock, seven o'clock.

The master strikes four and one on the altar, which is repeated by the wardens. The master says:—As it is eight, two and seven o'clock, it is time for the workmen to begin their work.—The lodge is opened and the brethren clap four and one.

### *Form of Reception.*

The master holds a sceptre in his hand and orders the grand master of the Ceremonies to go and prepare the candidate. He goes, brings him to the door and knocks as before, which the warden repeats and after him the master. The warden informs the master, that somebody knocks as Provost and Judge. The master sends to enquire who is there, which being done, the answer returned is: Brother Noodle stands at the door and solicits the favour of being admitted to the degree of *Illustrious Master Provost and Judge*. The master desires the candidate to be examined and admitted. The master of the ceremonies introduces him, places him between the wardens and retires. The senior warden takes the candidate by the hand, makes him kneel and pronounce *CIVI*, and lays his naked sword on his shoulder. Thus he remains a while until the Thrice Illustrious and Puissant Master pronounces the word *Ky*. Then the Junior Warden raises him and leads him seven times round the lodge. At the first round, he gives the Apprentice's sign, and every other in rotation as he goes round. He is now brought to the footstool of the throne and thus addressed by the master:—

Respectable brother, it gives me pleasure to have it in my power to reward your zeal for masonry and your attention and attachment for the master of masters. This I do by appointing you a Provost and Judge over all the workmen of this lodge; for, as we are fully convinced of your discretion, we do not scruple to confide in you and to communicate our most important secrets to your bosom, which will encourage you to do your duty in this degree, as you have done in the former, to which you had the honour of being admitted. I trust you with the key of the place, where lies deposited the heart and remains of Hiram Abiff; but you must bind yourself by a solemn obligation, that you will never divulge the secrets. Kneel and contract your obligation.

Noodle. I promise to render strict and impartial justice, to pay just and due obedience to the regulations and orders of the council of the Princes of Jerusalem, with all my former obligations: so God keep me in truth, equity and justice. Amen. Amen. Amen.

The candidate is ordered to rise: the master gives him a stroke on each shoulder with his sceptre and thus addresses him:—

Brother Noodle, by a power to me given and with which I am

now invested, I appoint you a Provost and Judge over all the workmen and their works of the temple; and, as such, I ornament you with this golden key, suspended to a red ribbon, which you are to wear as a collar. Your apron is lined with the same colour, as an emblem of the ardour and zeal of the masters. The pocket in the middle is intended to keep the keys of the plans.

The sign of this degree is to carry the two first fingers of the right hand to the lips, the thumb under the chin forming a square.—The pass-word is *Tito!*—The token is, to enterlace the little finger, of each others right-hand, and, with the middle finger, to strike each other on the palm of the hand seven times.—The words are seven fold *Civi, Ky, Jua, Stolkin, Hiram, Geometras, Architect* and *Xinxy*.—The grand word is *Jachinai*. On the flap of the apron a key is painted, being the Jewel of this degree.

#### Catechism.

Q. Are you a Provost and Judge.

A. I distribute justice to all workmen impartially.

Q. How did you gain admittance into the lodge of Provost and Judge.

A. By striking four knocks quick and one slow.

Q. What do you mean by four quick and one slow.

A. The four first are emblematical of the four fronts of the Temple and the fifth of the unity of God, whose temple it is, and to whom we owe homage.

Q. What did you meet with on your entrance.

A. A warden who conducted me to the west part of the lodge.

Q. Then what became of you.

A. The Senior Warden made me kneel on my knee and pronounce the word *Civi*.

Q. What answer did the illustrious master make you.

A. He pronounced the word *Ky*.

Q. What did the Thrice Puissant do next.

A. He constituted me Provost and Judge.

Q. What did he give you.

A. A golden key to distinguish me as a member of this degree, and with it a sign, token and word, by which I am known.

Q. What is the use of the key.

A. To open a small ebony box, where all the plans for the construction of the temple are kept.

Q. What do you mean by this.

A. I mean that we are only entrusted with a secret to know where the heart of our respectable Hiram Abiff is deposited.

Q. What is your word.

A. *Tito*.

Q. What does it signify.

A. It was the name of the first grand warden. He was a



Prince of Harodim, the oldest of the Provosts and Judges, and Inspector of the three hundred architects of the temple.

Q. What was the intention of Solomon in creating this degree.

A. It was necessary to establish order and regularity among such a number of workmen. For this purpose, Solomon created Tito Prince of Harodim\*, Adoniram was created chief of the Provosts and Judges, and the King's favourite, Jeabert, was then initiated into the mysteries of this degree. To him the key was given, to open the ebony box, that contained all the plans of the buildings, such as you have in the degree of secret master.

This box was hung under a rich canopy. Joabert was so much struck with admiration, that he fell on his knees and pronounced the word *Civi*. Solomon seeing him in his attitude, pronounced the word *Ky*, and then put the seals into his hand, by which his knowledge daily increased.

Q. What did you perceive in the lodge.

A. A fringed curtain with a canopy under it, to which was suspended the ebony box containing the plans.

Q. Did you see anything else.

A. A pair of scales, which are the emblems of rectitude, with which we should execute the duties of this degree, as we are appointed Judges to decide all disputes that may occur among the workmen of the temple.

Q. Where is his heart interred.

A. In a golden urn, which is shut up in the obelisk.

Q. What means the two letters X and I, which appear in this draft.

A. Xinxu and Jachinai. The first signifies the seat of the soul, and the second is one of the names of the grand architect of the universe.

Q. What means the letters I. H. S.

A. The letter I, signifies Jua. The H signifies Hiram, King of Tyre. And the S signifies Stolkin, the name of him who found the body of Hiram Abiff under the sprig of Cassia.

Q. What do the letters M. B. mean.

A. Mahabone, who found the Jewel of our respectable master, Hiram Abiff.

Q. Where were you placed.

A. In the middle chamber.

Q. Have you done any remarkable work, since you have been Provost and Judge.

A. I have ornamented the tomb of the respectable Hiram Abiff.

\* As Harodim is a mountain in Scotland, how would Solomon know any thing about it? And what honour to be prince of such a mountain? The plans, scenery, anachronisms and dramatic arrangements of this masonry are contemptible and detestable.

Q. With what did the Thrice Illustrious and Puissant Master ornament you, when you were received into this degree.

A. With a white apron, lined with red, upon which were white and red roses, and a pocket in the middle of it.

Q. What is the intention of the pocket.

A. The eldest of the Provosts and Judges made use of it, to put the plans in which he communicated to the master, who drew them out on the tressel board.

Q. What do white and red roses mean.

A. The red is an emblem of the blood spilt from the respectable master, Hiram Abiff; and the white denotes the candour and fidelity of the masters.

*Form of closing.*

Q. How old are you.

A. Four times sixteen.

Q. From whence came you.

A. I come and go every where.

Q. What is the clock.

A. Break of day eight, two, seven o'clock.

Q. Why so.

A. Because a Perfect Master or Provost and Judge should be every where at all times or hours, so as to be at hand to administer justice.

The master, wardens, and all the brethren strike four quick and one slow, and the lodge is closed.

### A DESCRIPTION OF THE MASONIC DEGREE OF NOAH- ITES OR PRUSSIAN KNIGHTS.

THE origin of this degree is deduced from the tower of Babel, or from a son of Noah.—The officers are,

1st. A Grand Commander,

2nd. A Knight of Introduction.

3rd. A Knight of Eloquence.

4th. A Knight of Finances.

5th. A Knight of Chancery, and

6th. A Knight of Defence.

The members are denominated Knights or Prussian Masons. The mysteries for the initiation are only to be celebrated when the moon is at its full. None to be admitted but Masons.—At the time of the crusades, the Knights of various nations were confederated in Palestine and mutually communicated their secrets in masonry. The Prussian\* Knights initiated the Christian Princes and their attendants who were Masons.

The apartment in which the reception takes place must not

\* It happens that no such a country as Prussia or people as Prussians were known at that time. As a nation, they are of modern origin. Nothing can equal, for ignorance, the ignorant historical blunders of these masons.



be in a confined situation, as the only light permitted is from the moon. The members of this degree wear their swords, apron and gloves trimmed with yellow, and their Jewels pendant by a black ribbon to a button of their waistcoats. The form is triangular and an arrow with its point towards the earth is the symbol. The members should be ranged on each side forming an avenue. The grand Commander in the front facing the moon.

The Chapter opened by the G. C. striking thrice with the blade of his sword and returning it to the scabbard. He then raises his hands towards the moon, the brethren doing the same, and, in this posture, declares that the Chapter is lighted. The Knights examine the drawing until the candidate is properly prepared for introduction. He is to be uncovered, without a sword, and to wear a white apron and gloves. The drawing is to be divided into two apartments. The ground of one is blue, a silver moon and golden stars are to be depicted on it. The other is black, with a triangle and a golden arrow delineated.

he knight of Introduction, who precedes the candidate, strikes thrice; and the Knight of Defence, whose department it is to take care of the avenues, announces him by one on the inside, opens the door and demands the secret of the order, which is delivered and reported to the Grand Commander; who replies.—The worthy knight is at liberty to enter, if he be alone; but if accompanied, it remains for him to be acquainted with the motives that induce his companion to wish for admittance. This is answered, that it is a master who is desirous of being admitted a Prussian Mason.—G. C. Let him enter and be examined.—The Knights draw their swords and present the points to the candidate.

G. C. I declare, brave knights, that he is worthy of your countenance, Give me your assent, (which is done). Brother Noodle, will you renounce pride all the days of your life.

Noodle. I promise so to do.

G. C. Example is far superior to precept, commence your career with an act of humility.

Noodle is led to the Feet of the Grand Commander, by three reverences on his left knee, and being prostrate before him, is commanded to kiss the pommel of his sword. Before he is permitted to rise, the Knight of Eloquence addresses him on the subject of vanity and draws his conclusions on the evil consequences attending it from the example of Peleg and Solomon.

G. C. Do you promise upon the faith of a mason, to keep the secrets with which I shall entrust you, on the conditions, first, that you will never reveal to any of the children of Adam, the mysteries of our order:—second, that you will associate with us in future: third, that you will never suffer at the peril of your life any man to wear the Jewel of this order, unless he makes himself known to you as a Prussian Mason.

Noodle.—I engage myself to fulfil the prescribed conditions.

G. C. Knight of Eloquence, you are at liberty to make known the history of our excellent order.

K. E. To every Prussian Mason be it known, notwithstanding the recent vengeance which the Deity had taken upon mankind for their iniquities by causing a universal deluge, notwithstanding the Deity had given the rainbow as a sign of reconciliation, vouchsafing that favour had declared, that the world should not be again destroyed by waters, that the descendants of Noah, from their want of faith in the divine prediction, being apprehensive of a second deluge, said:—Let us build a city whose top may reach the heavens, and let us make a name lest we be scattered abroad upon the face of the earth.—To accomplish their designs, they began to erect a high tower in the plain of Shinar; but this enterprize being displeasing in the eyes of their maker, as tending to frustrate or delay the execution of his design, that mankind should not always continue together, he obliged them to discontinue the project, by confounding their language, so that one could not understand another. From this circumstance, the city took its name of Babel, which signifies *confusion*: and a dispersion of the people and a planting of nations ensued. It was on the night of the full moon that the Lord worked this wonder, in remembrance of which, the Noahites hold their lodges at this season. The architect was named Peleg. At least, it was he who gave the idea of this building. As a punishment for his contumacy and the presumption of his brethren, he was deprived his speech; and to avoid the outrages of his companions, who considered him as the cause of the failure of their design, he travelled into countries remote from Shinar, and from thence only by moonlight, as he was fearful of massacre if his person were recognized. His place of retirement was Prussia, where, having erected a triangular dwelling, he, by humiliation and contrition for the part he had taken in the plain of Shinar, obtained remission for his sins and had his speech restored to him. This dwelling of Peleg's was discovered fifteen cubits deep from the surface of the earth, in the year 553. In it was found a stone of white marble, on which was inscribed the particulars I have related in the Hebrew tongue, and adjacent was the following epitaph:—Here repose the ashes of the Grand Architect of the Tower of Babel. The Lord had pity on him because he became humble.

Thus we communicate our grand secret to you, unknown to every one but ourselves. We entrust it to you with pleasure. Misfortune to you, if you are weak enough to transcribe it. Be circumspect and for that purpose, practise humility after the example of our grand architect.

The knights sheath their swords and Noodle is invested with his. The Jewel is tied to the button of his waistcoat. His apron



and gloves are decorated with yellow borders, and he is entrusted with the sign, grip, word and pass-word.

The ceremony is concluded by the G. C.'s observing, that the lodge is obscured and that it is time to retire. A table lighted with candles is introduced, and, if a supper be provided, it is to consist wholly of vegetables.

### *Catechism.*

Q. Who are you.

A. Tell me who you are and I will tell you who I am.

Q. Do you know the children of Noah.

A. I know three of them.

Q. Who are they.

A. I particularize them by their initials S. H. I.

Q. Tell me the words.

A. Begin and I will reply.

Q. Shem Ham.

A. Japhet.

Q. What does this letter signify.

A. The initial letter of the secret word.

Q. Present the signs.

A. The arms extended towards the moon and the face towards the east.

Q. Why is the face towards the east.

A. Because it is the part in which the moon rises.

Q. Give me the grip.

A. The hand is clenched thrice.

Q. Deliver the pass-word.

A. Peleg.

Q. How do you know the Architect of the Tower of Babel.

A. I have mentioned him.

Q. Who acquainted you with his history.

A. The Knight of Eloquence.

Q. In what lodge.

A. In a lodge where the moon gave light.

Q. Was this edifice praiseworthy.

A. It was not, as it was never completed.

Q. What is the reason to be assigned.

A. The foundation was laid in pride.

Q. Is it to initiate the children of Noah that you retain it in your memory.

A. No; but to avoid the danger which they experienced.

Q. Where were the remains of Peleg deposited.

A. In a tomb.

Q. Was he he not considered a reprobate.

A. No, for the stone on his remains informs us that his Creator had mercy on him on account of his subsequent humility.

Q. In what manner were you received a Prussian Mason.

A. By three humiliations and by kissing the pommel of the sword of the Grand Commander.

Q. Why did you submit to these humiliations.

A. As a proof of my obedience to the dictates enjoined in this degree.

Q. Why do knights wear a triangle.

A. In memory of the Temple of Peleg.

Q. Why is the arrow reversed in the centre of it.

A. In remembrance of the remission that took place from his contrition, and that the cup of wrath was turned away from him.

G. C. So may it be turned aside from all his successors, and with this sentiment I close the lodge of Noahites.

## A DESCRIPTION OF THE DEGREE OF RED CROSS SWORD OF BABYLON.

### *First point.*

Officers.—Cyrus, Mithredath, Senior Prince, Junior Prince, Senior General, Junior General, Eastern Knight, Southern Knight.

Scene.—Babylon, with two towers and a bridge over the river Euphrates.

Cyrus is called *most potent sire*.

For the solemnities of this order, two apartments are required. One is considered as the council chamber of Cyrus, King of Persia and Babylon. A throne is placed in the east and behind it a transparency, descriptive of a dream of that monarch, lighted with seventy lamps, to represent the seventy years of the captivity of the Jews.

### *Form of opening.*

Cyrus.—Brother companions, assist me to open the sovereign chapter of Knights of the Red Cross Sword of Babylon. Princes, Generals, the days of the seventy years for the captivity of the Jews are expired. My intention is to liberate them, and, to that purpose, I will relate to you the particulars of a dream. Interpret the words and assist me with your counsel.

In my sleep, I perceived a lion ready to devour me; and, at a distance, Nebuchadnezzar and Belshazzar, my predecessors, in chains. They were contemplating a GLORY, which masons show as the name of the grand architect of the universe. In the clouds appeared an eagle, from whose beak issued an order to RENDER LIBERTY TO THE CAPTIVES. I was astonished and confounded. The dream vanished, but my tranquillity is disturbed. Princes, deliberate; assent or dissent to the term of the vision.

They draw their swords and present the points to the air, then to the earth; by which they assent to the will of the king. Then



they lift up the points, which denotes *liberty*, and let them remain in that position.

Cyrus.—Brother companions ; the captivity shall be concluded. Princes, Generals, the chapter of Knights of the Red Cross Sword of Babylon is opened.

*Form of Reception.*

The candidate, being properly prepared, is brought to the door of the outer tower of Cyrus' Palace and gives the proper report. One of the King's Guards of that tower opens and demands, *who comes there?*

Zerubbabel.—The first among my equals, a mason of rank, and a royal captive in Babylon.

Guard.—What is your desire?

Z. To approach the presence of our sovereign.

G. What is your name?

Z. That is well known. Not one in Babylon, but that knows my name and dignity. (*Here Zerubbabel throws aside his outer garment and discovers the rich dress that he usually wore at the court of Cyrus, by which, with his well-known features, he makes himself known to the guard.*)

G. What is your age?

Z. Seventy years.

G. What is the nature of your present application?

Z. To remedy the miserable situation of my brethren.

G. Attend, whilst I report you to the king and council.

Here the Guard knocks as a Knight of the Red Cross Sword, seven distinct or slow, three quick, an interval, and two quick. Answered from within, he reports, that the Prince Zerubbabel solicits an audience of the King. He is commanded, after a pause, to introduce him to the middle tower. The Senior Prince of the Court of Babylon, who now represents Cyrus, the king, comes to him says:—Worthy Prince, for what do you appear before us?

Z. I implore your good will and justice.

S. P. Upon whose account?

Z. My own, and that of my companions, who have been in servitude seventy years.

S. P. Signify the extent of the favour you request.

Z. To grant us our liberty, to permit us to return to Judea, and to assist us in rebuilding the Temple of our Creator.

S. P. Since motives so just and honourable have brought you here, you shall speak to us face to face.

The council chamber door is thrown open, and, upon entering, Zerubbabel kneels before the throne of Cyrus. The king's representative, during the time of his kneeling, delivers the substance of the request. Cyrus says:—Arise, worthy prince, I have long witnessed the weight of your captivity, and am ready to release

you this instant, if you will communicate to me the mysteries of your order of masonry; for which I have always had the most profound veneration.

Z. Most potent Sire, your situation renders it impossible for me to entrust you with them; for Solomon, when he first gave us the principles, taught us, that *equality, fidelity and brotherly love* were ever to be the criterion among masons. Your rank, your titles, your superiority are incompatible\* with the mansions where the sacred mysteries of our order are prevalent. Our exterior marks are unknown to you. My engagements with my brethren are inviolable, and I dare not reveal to you *our secrets*. If my liberty is only to be purchased in this manner, I prefer captivity.

Cyrus.—I admire your zeal and your courage. Princes, Generals, this worthy prince merits liberty for his attachment to his solemn compact. (*The brethren assent by lowering the points of their swords.*) With much pleasure, I grant the remission you requested, and consent to your liberty. (*The chains are removed from the captive.*) Go into your country of Judea. I permit you to rebuild the temple of Jerusalem, destroyed by my predecessors: and your treasure shall be returned to you before the sun is set. —I appoint you chief among your brethren and to preside over your equals: and I command, that they shall honour you as they have hitherto honoured me. I expect a small tribute from you, and will send to receive it even under the porches of your new temple, as soon as erected. I ask a model of your temple. It is not for the simple value, that I require it; but to convince your neighbours and surrounding nations, that you are still under my protection. Henceforward, you are to be to me and I will be to you a friend. I now arm you with this sword, as a distinguishing mark above your fellow companions. You are to consider it the same sword that Nebuchadnezzar received from your king Jeroia-chim, at the time of his captivity, and I am persuaded, that you employ it in defence of your country, religion and laws. I, therefore, create you a Knight of the Red Cross Sword, and, as a proof of my esteem, I invest you with this apron and sash, which we have adopted in imitation of your own architects. These marks are circumscribed with particular mysteries, which I grant to the Princes and Companions of this Court as an honour: and you will hereafter enjoy among them the same distinctions. I also present you with these remnants of your former Temple, that were brought away at the captivity; this Red Cross Jewel; this olive branch, as an emblem of peace between us; and, the secrets of the Red Cross Sword Degree, as a proof of permission to leave this country for your own. That you may pass without impediment through the provinces between this and Judea, you must

What! was he wiser than the most wise Solomon, or more powerful than the most powerful Hiram; kings of two moderately sized towns? R. C.



give to the three first Babylonish Guards in succession the words S—, M—, and A—, and altogether to the fourth. These words will carry you to your native country; but if more is demanded of you, give them the sword up and down as a sign.

The candidate retires; the lodge or chapter is made to represent a public road with a bridge over the river Euphrates in Babylon, with guards at each end. Zerubbabel appears and is stopped by the first guard, who challenges him with:—Who comes there? He gives the answer, sign, word, &c., and the same to the second guard. He passes through the dominions of the King of Babylon and reaches the confines of Judea. On passing the bridge of the Jordan, he gives the third word to the first guard and to the last the three words. The guard replies:—Thrice tried and thrice approved companion, pass in the name of the God of S— M— and A—. The best scenery for this ceremony, that the place where the chapter is held will admit, is used.

#### *Second point.*

The candidate has now put off his rich attire as Zerubbabel Prince of Jerusalem, and has put on that of first sojourner. Zerubbabel, Haggai and Joshua are supposed to have gone through the ceremonies of the Red Cross Sword Degree, and to have become principals, holding a chapter or sanhedrim on their own account, at Jerusalem, to examine all who return from their captivity, to prove that they are legitimate descendants from Abraham, Isaac and Jacob. Ezra and Nehemiah are also officers of this sanhedrim, the whole present being seventy-two.

A report is made at the door by five distinct and two quick knocks: and, to the question of who comes there, is answered:—A sojourner, a descendant of your forefathers, Abraham, Isaac and Jacob, come out of Babylon to live with his brethren in Judea, and to assist in rebuilding the temple of the Lord.

Janetor (*door keeper*). What is your age?

Sojourner.—Seventy years.

J. None but architects and grand architects can be admitted to the honour which you seek. If you possess the necessary qualifications, there is a vacancy not yet occupied and you may, by civility and perseverance, acquire those honours which avail true merit, without regard to birth or fortune.

The candidate gives the signs of the ten preceding degrees and enters upon the proper level.

J. In the name of the God of Abraham, Isaac and Jacob, enter the grand Sanhedrim of Jerusalem and give immediately an account of your recent deliverance from your Babylonish captivity, and endeavour to prove that you are worthy of distinctions.

On entering, he salutes the Sanhedrim with the signs of the

ten preceding degrees, and proceeds with the following narration :—

Most excellent. In due time, I appeared before the throne of Cyrus, king of Persia and Babylon, who admitted the propriety of my application for freedom with fervency and zeal: and, as the seventy years of our captivity had expired, he granted liberty, that I should depart. He also armed me with this sword, and honoured me with the appellation of Brother and Knight Companion of the Red Cross Sword. He furthermore gave me this apron and this sash, with this olive branch and these relics of our former temple, which I now present as a proof of the goodness of Cyrus your deliverer.

Z. Brother architect, the decorations convince us that your integrity and fortitude have been put to the test, and convince us, also, that pomp and grandeur will not triumph over the honours of Masonry. Cyrus, in decorating you with these, was guided by a noble spirit; but not that of *equality* which inwardly accompanies us. The distinctions of this prince you have nobly merited, and you have also pursued those of masonry; but before you can be entrusted with the remaining secrets, you must further say, that your bondage has not obliterated from your mind, the sentiments of a freeman, that you are not incapacitated from attaining the mysteries of the order. Therefore, you must first give me the signal which you received from Cyrus.

The signal is given, and some other ceremony previous to the obligation, of which there is no copy among my documents; but we have seen enough to see, that they are all alike, and that the tenor of one is the tenor of all. The obligation taken, Zerubbabel addresses the near candidate, or Noodle, in the following strain :—

It is our intention, in future, to acknowledge those only as members of our order, whom we know to be true and legitimate masons; not merely by their outward form; but by their manners and actions: and even they must bring with them as a pledge some part of the remains of the former temple. The intent of our labours is to rebuild the Temple of Jerusalem. The sword which Cyrus gave you must be used in defending your brethren and companions in arms and to prevent all those who would profane the august edifice that we are now about to raise to the honour of the Supreme Being. It is on these conditions, that we entrust you with our secrets. After your deliverance, Cyrus created you a Knight of the Red Cross Sword. I now present you with this trowel, which will serve as a perpetual memorial of your dignity, and that, in future, you will work with your trowel in your hand, and your sword by your side, during the time that the Temple is rebuilding.

This sash is to be worn in all lodges and chapters; and it will



be the mark, that you have received two degrees of knighthood. The chief emblem is the sword and trowel placed across. End of the degree of the Red Cross Sword of Babylon.

### A DESCRIPTION OF THE DEGREE OF KNIGHTS OF THE SWORD OR OF THE EAST.

THERE is another degree, so much like the former, as to be made up of nearly the same words, with some slight variations: it is called; **RED CROSS KNIGHTS OF THE SWORD OR OF THE EAST.**

The ceremony is precisely the same with regard to the dream of Cyrus. The reception and dismissal of Zerubbabel are precisely the same, only the tribute demanded is three lambs, five sheep, and seven rams (as if rams were not sheep, or some sheep rams.)

An escort is furnished to Zerubbabel. Without the escort, we found that he travelled safely; with it he gets robbed on the bridge of all the insignia of the order which Cyrus had gave him, but as they could not rob him of the secrets, he, of course, is received at Jerusalem as a good masonic Jew. Upon what pretence could Jews ever be excluded from masonry? The penalty of the obligation is never to reveal the secrets of a Knight of the Sword, without suffering captivity for life. The sign of a masonic Knight of this degree is to place the right hand on the left shoulder; letting it fall diagonally to the right side, as if cutting the body in two. The answer is, to place the right hand upon the left hip and to traverse the body to the right hip. The grip is to place the right hand upon the sword and to draw it, as if to fight. Then, to make a movement with the body as if to repel an enemy; the left hand lifted up and closed. The words are *Judea and Babylonia*. The pass word *Liberty*. The chatechism will serve for either degree.

#### Catechism.

Q. Brother, how came you to the eminent degree of Knight of the sword.

A. By humility, patience and frequent application.

Q. To whom do you address yourself.

A. To one who is greater than a king. (modest!)

Q. What is your name.

A. That you will find upon your records.

Q. Your country.

A. Judea, I am born of noble parents and of the tribe of Judah.

Q. What art do you profess.

A. Masonry.

Q. What edifices do you build.

A. The temples and tabernacles.

Q. Where do you raise them.

A. For want of ground, we build them in our hearts.

Q. What is the genuine appellation of a Knight Mason.

A. A Free Mason.

Q. Why called a Free Mason.

A. Because the masons who were chosen by Solomon to work at the temple were declared with their descendants free and exempt from all imposts, duties and taxes. They had also a privilege to bear arms. Since the destruction of the Temple by Nebuchadnezzar, they were carried into captivity with the Jewish People; but the good will of Cyrus gave them permission to erect a second temple, having first given them liberty. It is since this epoch, that we bear the name of Freemasons.

Q. What was the first temple.

A. It was the wonder of the world for riches and grandeur. Its porch would contain 200,500 people.

Q. Who were the architects of this grand edifice.

A. The Creator of the world gave the design and Solomon directed the workmen.

Q. Who placed the first stone.

A. Solomon.

Q. At what hour.

A. Before the rising of the sun.

Q. Why.

A. To point out the alacrity required in the worship of the Deity.

Q. Why is the No. 81 held in so much veneration among Masons.

A. Because this number explained the triple essence of the divinity, figured by the triple triangle, by the square of nine and the number three.

Q. Why were the chains of the captives triangular.

A. The Assyrians understood that the Triangle was considered as an emblem of the name of the Eternal by their captives. They, therefore, made their chains in that form, to render their situation more mortifying and severe.

Q. Why is it prohibited that masons shall not work but at regular structures.

A. To teach us a duty that irregular lodges are not to be frequented.

Q. What were the injunctions given by Cyrus respecting the second temple.

A. That it should be an hundred cubits long, sixty broad, and sixty high.

Q. Why did Cyrus command them to take the wood from Lebanon and stone from Tyre.

A. That the second temple might in these respects be equal to the first.



Q. Who was the immediate architect.

A. Bebot.

Q. Why were the workmen armed with swords.

A. As they were liable to be interrupted in carrying the materials and even the work itself.

Q. Are you a knight of the sword.

A. Look at me. (*draws his sword*)

Q. Give me the sign.—(*given*)—Give me the words.

A. Judea and Babylonia

Q. Give me the pass word.

A. Liberty.

Q. Give the grip—(*given*)—Where have you worked.

A. At the rebuilding of the temple.

Q. The instant of rebuilding

A. Present.

Q. Very excellent, since we are happy enough to have rebuilt the temple in its splendour, let us preserve the memory and remarks of it by our silence.

Now, Brother Williams, I am heartily sick of this abominable trash, and so are most of my old readers, many of whom will not take the trouble to read it. In excuse for filling The Republican with it, I would remind them, that nothing vicious or nonsensical can be exposed without being detailed. And however gross or tedious that detail, the exposure cannot be complete and effectual without it. I would gladly have abridged the matter; but I saw that abridgement would have been hailed by Masons as ignorance of their frivolous ceremonies. Other degrees have existed and do exist which I have not detailed for want of the necessary documents; but we have enough, we have all that a celebrated Mason could collect for years upon the subject, at a very great expense, and we find a general sameness, which must of necessity be the case, in whatever degrees or ramifications it takes, unless some specific political or religious principles be mixed up with it, as has been the case on the continent, and, at times, partially in this Island.

The two degrees last described are parts or beginnings of the Royal Arch Degree, the remainder of which will be inscribed to the Duke of York. Then the Knights Templars and the Rosicrucian degrees will be inscribed to the Duke of Sussex, who is now the grand fool of the system, and to whom, or under whom, you, Mr. Williams, play the part of *first fool*. We can hardly blame such a man as the younger Harper, who left his book shop in Fleet Street,

to go and play the part of Joint Grand Secretary to the Grand Lodge, to the tune of 4 or 5 hundred pounds per year. But for such a man as you, to run all over the country playing first fool, or deputy grand fool, is strange indeed, and indicates another phrenological organ, yet unnoticed by Gall and Spurzheim, or an *organ of folly*. All that we know of mankind through the past assures us that this is a predominant organ, more in some than in others; but it must be very large in those who are fond of *speculative masonry*; and from what I have read of your singular connection with this sort of Masonry, the conceit arises, that I could distinguish this peculiar bump on your "temple." The grand Architect of the universe, has yet, among mankind, fabricated but little more than folly, and, unless we can furnish our moveable temples, much better than you speculative masons have furnished yours, we shall pay but a sorry compliment to the *omniscient* and *omnipotent* and *omnipresent* of Royal Arch Masonry.

The degrees of Masonry are something like our University degrees, only the former are dearly purchased and the latter bring considerable profits with them as they profess. They must be both removed. Even Christianity was first preached as a revelation of mysteries, and this accounts for its wide and rapid spreading among the more ignorant and credulous part of mankind. The preaching of Jesus Christ was called the revelation of a mystery, and the very revelation was still a mystery to those who did preach! St. Paul could not reveal it, as I have revealed it, and as I have here revealed the mysteries of Freemasonry. With the first christians, nothing but a revelation of the mysteries was talked about. Curiosity is the child of mystery, and we know that they always keep together, or closely follow each other. When Christianity had its birth, the known associations of mankind were full of all sorts of mysteries, some like this nonsense of Masonry, some more sublime or with more meaning, and others for the gratification of different passions, natural and unnatural. From these mysteries the slaves and other very poor people were excluded, and when the first christian preachers professed to reveal them, their curiosity and eagerness to know them were raised to the highest pitch, as is the case with some silly people at my real revelation of the mysteries of Freemasonry. Thus arose and thus spread abroad that most mischievous of all mysteries, *Christianity*, in its common acceptation. I agree with Mackey, that the book called the Revelation



of Saint John is but an ignorant attempt to reveal an ancient mystery, and hence its title. Nearly all the first known Christian books were called *revelations*. Then came the Epistles from one branch to another branch of sect, that was formed by the curiosity excited among the slaves and other ignorant people; and lastly, a pretended biography or Gospel of the hero of all the mysteries and revelations, the sun personified, named by the Christians, *Jesus Christ*, or *Saviour Anointed*.

That certain mysteries called Freemasonry have existed in this Island is known in almost every cottage, and my revelation will follow the curiosity raised, wherever it be. But I have no real system to set up. I see that these mysteries are all mischievous; I desire to pull all down, to leave nothing of the kind. So also was the existence of mysteries known to all the people tributary to the Romans, and the Roman Conquests opened the way for the exposure and fall of these mysteries. The Roman power removed the danger that would have otherwise attended the exposures; and it is very probable, that the first Christians did expose, as far as they could, the better to set up a new system upon the fall of the old ones: as we read but little of the existence of these mysteries after Christianity began to gain a footing. But these religious savages, the Christians and Mahometans, have destroyed nearly all that were useful or delightful in the ancient mysteries, in ancient science and literature, for the better support of their more ignorant, more useless, and more gloomy dogmas. These religious savages have been the worst of all savages; they have been the scorpions of the earth. Even now, they would fain destroy the last vestige of Hindoo or Chinese records, for the sake of having nothing of the kind of prior date to their low, gross, and abominable Bible and Koran. And of these two classes of book worshippers, each, would gladly destroy the other! Abominable relic of mystery! abominable religion! that makes mankind nothing but a wicked and miserable race of cut throats!

I consider that I have conferred even a benefit on masons who follow the thing from curiosity, by this exposure, and am entitled to their thanks. Many of them go on under the supposition that they arrive at some very important knowledge; and to assure them that they are not, is to confer a benefit on them, pecuniary as well as moral, for the pursuit is very expensive. The Degrees which I have printed in this publication, and much less incorrect than

mine, were sold by Finch at the average price of a guinea each! He considered half a crown a page a moderate charge for his nonsense! *nonsense*, I truly say, for good sense never fetched such a price. His charge for attendance to instruct a lodge was ten guineas a day, and Single Masons he would pass through the degrees at the rate of a guinea, sometimes a guinea and a half, or two guineas for a each degree! To have bought a copy of each degree and its accompaniments that Finch had to sell, or to be initiated by him through all the degrees, would have cost near a hundred pounds! I speak from a calculation made from his lists of prices and avowed charges. His boast was that he administered masonry at a much cheaper rate than it could be bought in the regular lodges! after all, brother Masons, or Brother Williams, I shall give you more masonic information for half a dozen shillings than the cheap dealing Finch would have given you for a hundred pounds. His charges were as abominable as masonry itself. Before I published the Age of Reason, I have bought the two first parts, which I now sell for eighteen pence, for sixteen shillings and have sold them for a guinea. I thought this an enormous price; but there was something for the money, and that something a suppressed book, a book that brought danger of prosecution for selling it. Finch had no excuse for his prices, beside that of finding masonic fools to give them. He was the first to print and sell: and the poor silly fellow thought, that as God was with him, he was going to make masons of all mankind, rebuild the Temple of Jerusalem, and settle all human affairs according to the degrees of holy writ! But he found himself sadly opposed by the brotherly love of Masons. He tells us that experience had taught him, that he could not trust them even to send him an unpaid letter, for fear it should not not be worth opening; and where he let out his books on credit, he found no pay! An action was brought against him for the price of work done in printing or engraving. he tried a set off by charging the man £15 or £16 for passing him through some of the degrees of Masonry; but Lord Ellenborough would not allow the charge; because, forsooth, other Masons said that Finch had no authority to make masons. He had the same legal authority as the Grand Lodge, or any other Lodge, and that is none. I am of opinion, that any man may recover his money again; indict the officers for raising money under false pretences; or bring an action for general damages as to money spent, waste of time, &c. The whole is a permanent



hoax. Aware of this, of late, an attempt has been made to twist it into something like a Benefit Society, but as all the benefits are optional and not compulsory or regulated by articles,—the law would not recognize it as a benefit society.

I have been thinking, whether it would not be worth Mr. Dibdin's while to dramatize some of the foregoing degrees or degrees to come. It would certainly fill the Surrey Theatre for months. The scenery may be got up to any pitch of magnificence, as the subject is most extensive. It would be a much more becoming subject for the stage than was the Herefordshire Murder. I hope, at least, that some friend will submit it to Mr. D's. notice, or to that of some other caterer for the dramatic public. The joke would be good, to see all the mummeries practised on the stage: all the secret signs, tokens and words given, and the whole thing exposed to the life! There is room for good comic action, in the nonsensical ceremonies. I will find a gentleman to regulate the thing as to correctness, at all points, if such be wanted. Masonry is in itself a private or secret drama. If the Masons will not see it, their wives will to a woman. And but few masons could keep away from it. I want this done, as the finish to my exposure. Let it once get on the stage, and no two Masons would, afterwards, look each other in the face. The grand patron, of course, is not confined to a patronage of Masonry, in public houses; he will be as well pleased to patronize it on the stage, as in The Republican, or elsewhere. I shall dedicate this volume to the Grand Patron of Freemasonry.

It will be necessary to improve some of the dramatic arrangements, which are wretchedly constructed as performed in the lodges. For instance, the murder of Hiram Abiff, at mid-day, in an open building, surrounded by hundreds of workmen, including his time taken for prayer and theirs for burial within the dinner hour, is fallacious upon the face of it. The finding of the Jewel in the well, the body under a loose sprig of Cassia, and the assassin, or, in some degrees, the assassins, in a cave, with the wandering meteor or stars, is equally fallacious and deficient in dramatic arrangement. One would think, that the whole story was a nursery tale. Daggers are introduced, which was an instrument unknown to the Asiatics of that time. The affected grief for Hiram Abiff exceeds that which would be common in real life. Indeed, Masonry may be taken allegorically as another version of the Christian Religion, sub-

stituting Hiram Abiff, for Jesus Christ, or Prometheus or Hercules, or Thammuz, or the Sun for ages below the horizon; gone down to hell.

Taking the Temple of Solomon to be allegorical and to mean a fabric of knowledge, a construction to which Josephus in some measure leads us, Masonry might have been made and may be viewed as a beautiful science. It is in this sense only, that it would be what Sir Isaac Newton pronounced it, *the science of sciences*. But modern Masons have no such brilliant notions; nor do I think that one in a thousand of them will understand my allusion without further explanation. Josephus tells us, that the temple of Solomon was a scientific emblem of the universe, an emblem of the extent of human knowledge, even of inspired knowledge; and so far its masonry was a science veiled in allegory. But as modern masons make no pretensions of the kind, it would be wrong to give them credit for professing the knowledge, as, if possessed, it would be a fair matter for boast, and would court publicity.

Both Masonry and Rosicrucianism are ill-constructed similes of the origin of the Christian Religion or the crucifixion of Prometheus, a persecution and destruction of brilliant reason and accomplishments by force, strength or thieves, for the revenge of which, the associations are professedly formed. Yet ignorant of the allegorical meaning of the association, and taking the whole fable as a literal truth, the members of these associations have but re-murdered their Hiram Abiff, or re-crucified their Christ. And such being the case, my attack upon them, as that of a more intelligent Mason, Christian or Rosicrucian, is fully warranted. And this will explain what I meant by masonifying masons. It has been hitherto considered a disgrace by the ignorant Christians, not to be a Christian of their stamp; but we and Christians will turn the scale and make the disgrace felt, *to be such a Christian*; and the same with Masons.

As I hope by this time, that I shall have improved your masonry, Mr. Williams, I will draw my Masonic letter-



writing to you to a close, with a few further explanations.

The drawings in the lodges for the different degrees were generally made on the floor, with chalk and charcoal. Chalk, Charcoal and Clay are mystic words with Masons, and emblematic of freedom, fervour and zeal or fidelity. In some lodges, it was a custom to strew the floor with powdered rosin, which reflected the illumination, at the time of making a new Noodle. And it was also a custom to make Noodle, with a mop and pail of water, clean up the floor, as his first labour in masonry. But lately the officers of the lodge have adopted the habit of drawing the outline of the figure, as far as possible, by nailing down tape or other material of the kind. It must be confessed, that every thing is done and worn among them, with a degree of neatness and elegance: and, in some instances, at a great expence.

Much of the masonic foolery of the last century is abolished, and, severe as is now the probation of a noodle, it has no comparison with what it was. Every possible terror that could be impressed upon the mind of the candidate, without doing him a bodily injury, was adopted. In some lodges, the first thing he saw, on being restored to light, was the whole lodge standing round him with drawn swords pointed and all but touching him. This, with the glittering effects of the lights and the swords, after having been long blindfolded, must have produced a strong mental impression, even terror. There were also very tedious processions, in perambulating the lodge blindfolded a given number of times.

In calling the men from work to refreshment, the following ceremonies are observed. The master whispers to the Senior Deacon on his right hand and says: It is my will and pleasure, that this lodge be called off from work to refreshment during pleasure. The Senior Deacon whispers the communication to the Senior Warden; he to the Junior Deacon, as his messenger; who carries it to the Junior Warden; by

whom it is pronounced aloud. The two wardens have a column each, about twenty two inches high, as the ensigns of their authority which are called Jachin and Boaz. A lodge at work is under the care of the Senior Warden, during which his column is standing and that of Junior Warden down. During refreshment the Junior Warden has the care of the lodge and keeps his column standing, whilst that of the Senior is down. A call from refreshment to labour is done in the same manner, reversing the distinguishing points.

The form of putting in the hand through a hole, to receive the wages in the middle chamber, as mentioned in the degree of Mark Man, was to bend the thumb to the palm, so as to hold a piece of coin with the thumb, all the other fingers extended. The thumb to be downward, and the palm of the hand not visible. Masons say, that this was adopted to prevent impostors from putting in their hands, as nothing but the hand of the applicant was visible, and that if an impostor did put in his hand, without the proper form, it was cut off. But how ridiculous! one man, that knew the form, might have put in his hand twenty times, without being known as an impostor. The shallowness and ignorance of the whole tradition is every where contemptible.

Forms are observed in drinking in the lodges, and all the motions are made as regular as with soldiers on parade. As far as possible, they make their several signs with their glasses in their hands; and, if you see a man in your company waive his glass across his throat, breast or belly, you may be sure, that he is a mason of one or the other, or all of the three degrees, and that he is hailing to see if another mason be present. There are also ceremonies of clapping with the hands, in the different degrees: and what they mean by doing the grand honours, I know not, unless it be these clappings, and the general routine of signs and knocks. The master's clap is with both hands raised above the head, as if in exclamation, and then brought smartly down on the apron, with a jump at the same time, making as much noise as possible. This nonsense is practised even to regu-



larity and precision. The fellow craft's clap is to form the square with the left hand, as in the sign, then clap the right hand to the left, smite the left breast with the right hand, and lastly the apron, stamping at the same time with the right foot.

I mentioned, in describing the first grips, that the custom was merely to take the fingers in your hand; but I have been corrected, so far as to be told, that it is more common to take the whole hand, as at a common salute, pressing the thumb at the proper place and covering it as far as possible with the left hand. The grip of the Past Master is to begin with the master's grip and to proceed with a similar grasp up so high as the elbow.

In singing the song of an Entered Apprentice, they stand round a table and join hands across, each man taking, with his right hand, his left hand man's left hand, thus forming a chain and circle. At the last verse, they jump altogether, which is called a driving of piles, and enough to shake the house down. Instances have been known, where it has been thought prudent to shore and prop the room, where this masonic work has been going on. The whole thing is made up of this kind, and a Freemason's hardest work is noisy mirth.

The reader will recollect, that, in finding out the degree of a mason, it is necessary to begin as an Entered Apprentice, and to go regularly through the grips and words. After proving a degree, the question is asked if you are *off* or *from*; the answer, if advanced, is *from: from what?* Then you must state the last degree proved, and say from an Entered Apprentice to a Fellow Craft, or from a Fellow Craft to a Master. Taking care also never to give the words in full, but to letter or syllable them, with the brother. At an initiation, Noodle is often asked, if he recollects what he has been told, and if he can write it down, or any part of it? Pen, ink and paper, are furnished; and if he so far forgets the penalty and promise of his oath, as to begin to write he gets a smart rap on the knuckles from one of the masonic instruments as a memento.

As masonic funerals are in a great measure abolished, and as the ceremony, such as it is, is open, I cannot usefully introduce it here. There is also a form of taking and passing the chair annually, and of appointing other officers, which as they have no secrets but the oaths of the former, the penalty of which is to have the right hand struck off, in addition to the other penalties pledged, they are not worthy of further notice here. A more particular description of the insignia of the different offices would be tedious and useless to the reader of this exposure; my purpose being to expose what Masons call their secrets and mysteries, and not those little fineries which they do not scruple to expose to the public gaze, which are manufactured for that purpose, and to make the supposed mysteries appear more mysterious.

The peroration of my exposure, brother Williams, I intend to be a general, and, I hope, a luminous charge to Masons of both orders, or the Jewish and Christian orders; therefore, I shall break my correspondence with you with very little ceremony, and with very little of recapitulation. I flatter myself, that I have so far made good every proposition of my first letter and of the advertisement of this exposure. Indeed, I have gone rather too much into a detail of matters that were not exactly secret; but I did not like to refer my readers to more expensive books. I dislike the mode, think it unfair, that avoids the trouble of delineating a principle or a fact, by referring the reader to other books, which, perhaps, are not easily to be obtained. It is too much to assume that every reader has a general command of books, multitudinous and expensive as they have become.

I have fairly explained, that the basis of Masory is frivolity in itself and a cheat upon those who are drawn into it. It is also immoral, in almost every effect. The oaths are clearly illegal, though patronized by the Royal Family, and by members of the legislature, the priesthood and the magistracy. They are also exceeding wicked, and an instruction in assassination is the predominant feature of masonry. It begins with



the beginning, and grows into inveteracy as masonry grows upon the individual. Verily, I do think, that Professor Robison (not Robinson, as my printer was pleased to assume for me) has made good his charge, that the horrors of the French Revolution grew out of the masonic lodges. Assassination is made a merit in some of the higher degrees, and it is easy to teach a mind thus instructed, that it is also meritorious in the extermination of an opposing sect or party, that the revenge meant for the murderers of a favourite applies to those who oppose a favourite doctrine. I do not, say, that the thing has been carried so far in this country; but the seeds of the system have been sown, and the same or similar seeds will always produce the same or similar fruits, in the same or similar soil and atmosphere.

If you, Mr. Williams, sit in the House of Commons, in the next session of Parliament, I shall certainly, by a petition, challenge you to a defence of your masonic amusements, if I can find a M. P. to present it for me. There are many other masonic members, and I am not a little surprised to find Mr. Henry Grey Bennett one of them. For the present, I take my leave, wishing you a comfortable digestion of what I have so far written on Masonry, and conclude with the grand sentiment of REVELATION FOR EVER! FREE DISCUSSION, NO SECRETS, NO MYSTERIES!

RICHARD CARLILE.

COPY OF A LETTER SENT TO THE KING,  
WINDSOR CASTLE.

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Dorchester Gaol, August 26, Anno  
Tenebræ 1825; Anno Lucis (to  
Masons) 1.

SIR,

It is an insult and a disgrace to the nation, that its chief magistrate should be the patron of so scandalous and mischievous a mummary as that of Freemasonry. After I have completed the exposure, I purpose, if I can get an extensive list, to publish the names of the magistrates and priests who support this abominable institution; at the head of which, as a matter of course, will stand your name as grand patron.

None of these mummeries, none of the mummeries of which you are the head and chief, such as Masonry, the Church, orders of Knighthood, and even the monarchy in its present state, can stand before that torrent of knowledge which is rushing upon the people: and the wisest thing that you can do, for the benefit of your successor, is to edge out of every nonsensical or ceremonial mummary as smoothly, but as quickly, as you can. You never had a better or more honest councillor, than,

Your prisoner,

RICHARD CARLILE.